THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Make such a habit of well doing in you, that you shall not know how to do evil."—SIR PHILIP SIDNEY.

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HOPE BEYOND THE GRAVE.

THE doctrine of "Salvation for the Dead," revealed through the Prophet Joseph Smith, was a strange doctrine to the people of this dispensation. They had been taught for ages that there was absolutely no hope for the man who died in his sins; that the mercy of God would never reach such an one; that he would be consigned to a lake of material fire, in which he would burn forever without being consumed.

The people were taught to be good, not because they loved the principles of righteousness and truth, but because of the terrible judgments which they were told the Almighty would inflict upon them if they passed out of the world without "being saved." The Lord made reference to this when, in speaking to the boy Prophet, He said, "Their *fear* toward me is taught by the precepts of men." Many people were laid in premature graves frightened to death with the terrors of the judgment described by theological madmen. In conversation recently with a lady the writer was told of a revival which took place in this country a number of years ago. A man styling himself a "prophet" came suddenly upon the scene announcing the immediate destruction of the world, and describing the terrible fate that awaited sinners. As a result of his preaching, three of the lady's neighbors died through fright and two or three others became inmates of an insane asylum. I read a short time ago of a Sunday school teacher who offered a prize to the member of her class who found out the greatest number of times

"hell" is mentioned in the Bible. This was not a very pleasant task to set children. The Apostle John described God as the embodiment of love. The Rev. Dr. Jonathan Edwards has given an entirely different representation of Him. It is as follows:—

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked. * * * You are 10,000 times more abominable in His eyes than the most hateful, venomous serpent is in ours. * * * You hang by a slender thread, with the flames of divine wrath flashing about it * * * If you cry to God to pity you He will be so far from pitying you in your doleful case that He will only tread you under foot * * * He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to stain all His raiment. * * * Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen! * * * Your wickedness makes you as it were heavy as lead and to tend downward with great weight and pressure toward hell; and, if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell than a spider's web would have to stop a falling rock * * * The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given: and the longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. Thus it shall be with you that are in an unconverted state, if you continue in it; the infinite might and majesty and terribleness of the omnipotent God shall be magnified upon you in the ineffable strength of your torments: you shall be tormented in the presence of the holy angels and in the presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is: and when they have seen it they will fall down and adore that great power and majesty. * * * It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity: there will be no end to this exquisite, horrible misery; when you look forward you shall see a long forever, a boundless duration before you which shall swallow up your thoughts and amaze your soul! * * * You will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this Almighty, merciless vengeance; and then, when you have so done, when so many ages

have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite."

With the restoration of the Gospel to the Prophet Joseph Smith, this abominable doctrine received a death blow. The true knowledge of God was again restored. The revelations which He has given in these latter days confirm the truth of the first, and proclaim Him a God of justice and of mercy. Joseph Smith taught the doctrine of salvation for the dead; that those who passed out of this life without having heard the Gospel, would hear the glad tidings in the world to come; and also that those who, like the people in the days of Noah, rejected the Gospel, would have opportunities of obeying it in the spirit world. Joseph Smith taught that men will be judged according to their works; that they will be rewarded for their righteous acts and punished for their misdeeds. He taught that God's punishment is administered for reformatory and beneficent purposes only—that the sinner may be brought to repentance and turn from sin unto righteousness. It is very gratifying to see the teachings of the Prophet supplant the false opinions of men. The doctrine of "Salvation for the Dead" is becoming quite popular with many of the "divines" of the present day, who are making it the theme of Sunday discourses. A few weeks ago the Rev. H. Dunnico preached a sermon in Kensington Baptist Church, Liverpool, his subject being "Is there hope of forgiveness beyond the grave?" In the course of his sermon the reverend gentleman said:

"Let me briefly recapitulate first, what I said a week ago on what may be called the 'larger hope' question. We saw then that the various theories which prevailed as to the future life could be divided into four—first, Universalism, by which is meant the ultimate salvation of all men; secondly, Annihilation, or, as it is alternatively called, conditional immortality; thirdly, Purgatory, or, as I prefer to call it, an intermediate state; and fourthly, Eternal Punishment. By Universalism is meant a period of probation for the sinner after death, and his final redemption. Conditional immortality teaches that all men were born immortal, but that they lost it by the sin of Adam, and that consequently man becomes immortal only in proportion as he accepts Christ for his Savior. According to that doctrine, which claims to harmonize with the teachings of Scripture, when men die they remain in a kind of unconscious state until the final judgment, when their punishment is meted out to them in accordance with the degree of their sin, and when they have met the wrath of their offended Lord they pass into non-existence, or, annihilation. I object to the description 'Purgatory,' given to the third doctrine of the hereafter, because that word is associated with the Roman Catholic Church, whereas it is not a purely Roman Catholic doctrine at all. Purgatory means a place where the

sinner is purged by fire of his sin, and he remains there until he receives his final reward or punishment. The fourth and orthodox view of the hereafter is the view that the life we now live is the only probationary period through which man has to pass, and that at death his fate is fixed and irrevocable, and that he goes straightway either to heaven or hell, according to his deserts. Sudden death, sudden glory for the good man; sudden death, sudden damnation for the bad man; that is the orthodox view of the hereafter, leaving no hope of mercy beyond the grave, but eternal bliss, or eternal fire.

"Now, it seems to me, judging from the questions which I have received bearing on last week's address, that I been been a good deal misunderstood, and I am not surprised at that, because the question is a difficult one. My questioners seem to think that I have come forward to champion some new theological doctrine of the hereafter, some 'new-fangled notion,' as they term it, namely the doctrine of universal restoration. Certainly I champion the idea of a probation after death; but I want to repeat now what I said last week, that while my sympathies would lead me to adopt the doctrine of universal restoration, yet for reasons which I then pointed out, I cannot see my way clearly to assert the truth of that doctrine dogmatically. I believe myself, most certainly, in a period of probation beyond the earth. But my principal motive in delivering these addresses, is not to advocate the adoption of any one of the four views I have explained; I am moved chiefly by the desire to demonstrate once and for all, that the doctrine of eternal punishment for the sinner, which forms part and parcel of some people's Christianity, is, in my opinion a libel on the goodness of the Almighty. The doctrine of eternal punishment has been the great stumbling-block that has kept hundreds from the Christian Church, and I want to prove that there is no foundation in Scripture for such a doctrine, and that it is not even an essential part of Christianity. If it is, then God is not the God that I have always conceived Him to be; He is not the God I read of in the New Testament; He is not the God of Love I take Him to be, and if the doctrine of eternal punishment for the sinner hereafter be true, then I say without the slightest hesitation that I can conceive of God only as a God of Fear, and never as a God of Love.

I have been criticised for saying last Sunday that any one of these four doctrines that I have enumerated could be substantiated or bolstered up by isolated texts, interpreted in a literal spirit. I repeat that statement; I say again that if you select texts here and there, from various parts of the Bible, you can substantiate the doctrine of Universal Restoration. For example: 'At the name of Jesus, every knee shall bow, and every tongue shall confess that He is Lord and God'; and so on. The Christadelphian can quote any number of texts to prove the doctrine of conditional immortality, and if taken singly, literally, and dogmatically these texts

really do prove the truth of the doctrine of conditional immortality.

"Again, I say, the whole of the Scriptures are full of the doctrine of Purgatory, or, as I prefer to call it, an intermediate state after death, between heaven and hell. Heaven and hell are scarcely ever mentioned in the Scriptures, except as appertaining to the final judgment. And what takes place then? Eternal punishment for sinners, according to the orthodox, and if you take the texts literally and crudely, and do not exercise your common sense, a whole series of texts can be selected which do teach the doctrine of eternal punishment; but I have tried throughout the whole of these men's conferences to impress upon the minds of my hearers that principles are of infinitely more importance than texts, the spirit of Scripture infinitely more valuable than the letter. * * * The Roman Catholic doctrine of the transubstantion, too, is supported by Scripture if we interpret the text literally; for instance, 'Take, eat: this is my body. Except ye eat the flesh and drink the blood of the Son of Man'; and so on. Hyper-Calvinism teaches that certain men are born to be damned, and certain men born to be saved; but our humanity and our common sense alike bid us reject so narrow, and crude, and cruel a doctrine as that, which is maintainable only by a literal interpretation of the Scriptures. We must, therefore, not take the Scriptures literally, all through, especially the prophetic references to the coming of the Messiah. The Jews did, and what was the result? They refused to recognize the real Messiah when He came, because their literal interpretation of texts had led them to expect a Messiah who would rule temporally at Jerusalem, and bring all the Gentiles into subjection, whereas what the texts, interpreted in a spiritual rather than a literal sense, meant was a Ruler of a spiritual kingdom who would draw all men unto Him, and not merely the Jews. I say, therefore, let us beware of the hard, literal interpretation of texts of Scripture, especially where such interpretations conflict with the loving kindness of God to men.

"Now, a number of questions have been sent to me bearing on my last lecture. I am asked, What about Purgatory? I repeat that a literal interpretation of Scripture teaches the existence of Purgatory. The parable of Dives and Lazarus supports the theory of an intermediate state. We may also suppose that Jesus Christ was in that intermediate state for three days after being crucified; for when He rose again, He said: 'Touch me not; for I am not yet ascended to my Father,' and if He had not been in heaven, or on earth, for those three days, He must have been in an intermediate state. Matthew 12: 31, 32, is often quoted in favor of the doctrine of eternal punishment: 'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be

forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.'

"But what is meant by sin against the Holy Ghost? It is a condition of mind; wilful, persistent, deliberate sin for the sake of sin, and wilful resistance to the influence and working of the Holy Spirit, and it is because I recognize man as a free agent, and can pursue, if so minded, an active resistance to the energising power of the Holy Ghost, that I hesitate to affirm the truth of universal restoration; for I know the tremendous power of the human will, and I believe it possible that man may for ever resist, and may for ever sin by such resistance, against the Holy Ghost.

"Again, I am referred by my questioners to Mark 9: 41, 'Where their worm dieth not, and the fire is not quenched.' That text is quoted in favor of the doctrine of eternal punishment for the wicked; but in the interpretation of Scripture we must always, as far as possible, place ourselves in the mental attitude of those to whom the words were spoken, and take into consideration the environment of the writer. If we do so we shall find in the present case that he refers to the Valley of Kinnom, which was 'the refuse' tip of Jerusalem, the common sewer, where the bodies of criminals were cast, after crucifixion, and fire was lit to consume the garbage and purify the atmosphere. So the Valley of Kinnom was taken as the ideal of hell; but the present day orthodox idea of hell is a place where fire is used to punish, and not to purify, and where the devil is put in charge as day stoker. The real purpose of hell fire is to purify, not to destroy, and if you take the fire of hell as being symbolical of purifying influences, then I accept that interpretation of hell; but the text contains no single argument in favor of the doctrine of eternal punishment. * * * You must remember that God is a loving Father, infinitely tender, that He loves us even more than we love ourselves; and willeth not the death of any sinner but rather that he should turn from his wickedness and live. Having got that general conception of God, I would refuse to accept anything that would lower my ideal of God as a God of goodness and loving kindness, merciful and slow to anger. Can you really conceive an almighty, eternal, loving God rejoicing in the calamity of the creatures He has made? * * * I believe judgment is taking place before death, as well as after death. And I cannot for one moment accept the doctrine that millions of men are condemned to a hell of material fire, for ever and ever, without the least possibility of ever getting out again. It is too horrible to think of. God simply could not do it. If I believed He could, my feelings of horror would not allow me to rest; I could not go home to my tea, this afternoon, I would want to warn my fellow creatures, of the fearful fate that awaits them, aye, ninety per cent of the people of Liverpool. They cannot escape hell if that doctrine be true; but I refuse to believe

it is true, because it revolts against the better instincts of human nature. I admit that it is a great mystery; I say, as I said last Sunday, that it is better for a man to get salvation on this side of the grave, and not to hope to be forgiven after death. 'Now is the accepted time; now is the day of salvation.' But I dare not, I cannot, I will not, preach a Gospel which would consign millions of my fellow men to an unending hell. Rather than go to heaven on such terms, I would go to hell with them, and try to do them some good."

Light and truth are spreading abroad in the earth, and before them error is falling like the grass before the sharpened scythe of the mower. The false doctrines formulated by men and preached for centuries as the Gospel of Jesus Christ are at last finding their proper place—the theological scrap-heap.

Fight the "Mormons."—The following is said to have taken place in connection with the dedication of a Baptist Church down in Tennessee: "There was a very large debt overhanging the edifice at the time of its completion and the dedicatory services were to have a dual effect—first to make a big collection for the liquidation of the building expenses, and secondly to attend to the ceremony of setting it apart for the purpose for which it had been erected. The hour for the opening of the meeting was fast approaching and the preacher had already seated himself behind the pulpit. The bon-ton and professional people and business men of the town were there. Every available seat was occupied and from a commercial standpoint the prospects were glorious. One of the aged deacons nudged the pastor and remarked: 'I see a lot of saloon keepers down there. They are pretty good fellows and will donate generously if you don't get them mad by telling of drunkards in hell and the damnable sin of dispensing strong drinks. Treat them right and they will fill up the plate.' Before the good shepherd could mentally re-arrange his discourse so as not to include the bar men among the 'wicked ones,' another faithful son of the new church called his attention to the fact that there were a number of Presbyterians present and he 'reckoned' that it wouldn't be profiable to 'lay it on' about 'the election of infants or predestination.' The divine was beginning to wonder where he would get off at when a third officer of the fold reminded him of a heap of Methodists who would contribute 'right smart' if he 'left baptism to the wish of the convert' and said nothing 'about the mode.' The man of the pulpit threw up his hands and exclaimed. 'You have robbed me of all my ammunition and left me nothing to say. What am I going to do?' The deacons were ready with an answer, and with one voice they cried: 'Oh, that's dead easy; just fight the Mormons and you'll tickle the whole bunch.' The preacher did as directed, and, needless to say, the contributions more than covered the indebtedness."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 11, 1907.

"SHADOWS AND PHANTOMS" DISPERSED.

"WHAT men are now saying is not that Christianity is untrue, but that we have misinterpreted it—that for the truth we have instituted shadows and phantoms of our own devising." That is a sentence from utterances made by Rev. Canon Masterman of the Anglican church. It is a fact that many people, among them some of the most devout, are talking in that way, and it is a good sign, for they are not likely to seek the one way of life until they perceive that they in common with the "Christian" world have gone astray and have been led by "shadows and phantoms" of men's devising. The Canon tacitly admits that their complaint is just, for he says further: "There is only one honest way in which we can meet this new challenge, it is by going back once more to the beginning, becoming as little children at the cradle of a little child." He is right in this conclusion, which is a confession that Christendom has departed from the "beginning" made by the Christ, but scarcely up to the mark in his reference to children at the Savior's "cradle." What is needed is the *substance* given by the Son of Man at His earthly maturity and which he commissioned His Apostles to carry to all mankind, in place of modern "shadows and phantoms."

But how are the sectaries of these times to get back to that beginning? Who shall lead them to that "strait and narrow way?" The answer will probably be given: "By searching the Scriptures." That seems to be the only recourse of preachers and hearers, of modern ministers and modern believers. Is it likely that they will be able to accomplish more in that way than have their predecessors for centuries? New interpretations of "the word" simply multiply divisions, and establish more sects, and

increase religious confusion, and create more shadows and phantoms for the world's bewilderment.

Professing "Christian" expounders can offer nothing more than their opinions, which when closely inspected are seen to be of little if any greater value than those of their followers. They are without the authority that would make them conclusive, and do not differ greatly from the other shadows that have taken the place of that which the Savior imparted and His Apostles declared under divine inspiration.

Something greater and higher than the views and surmisings and speculations of men are needed. The brightest thoughts expressed in the finest language by the really religious and most cultivated pulpit orators or platform speakers, or the essayists and reasoners among the literati of the period, is wanted to restore that which originated real Christianity. For after all, they are only human. The world needs the restoration of the Divine. Not merely in the dead letter of former scriptures, whether correctly or incorrectly copied and translated, but the living, present Spirit of revelation. "Thus saith the Lord," uttered by the voice of divine authority and divine inspiration, was the guide God always gave to the children of men when they were willing to be led by it. Christ himself proclaimed it as the only way. He said: "My doctrine is not mine but His that sent me, and if any man shall do His will, he shall know of the doctrine, whether it is of God or whether I speak of myself." He received His authority from the Father to say: "I am the way, the truth, and the light," and He bestowed upon His apostles the authority to teach that which He had commanded them. They proclaimed the living word, the substance instead of the shadows which human speculation have devised.

Are the people of these latter times willing to go back to that "beginning" referred to by the Rev. Canon whose words we have quoted? Is he ready himself to go back to that beginning? That would involve belief in new revelation, the voice of God in the present day, the revival of divine authority. But the ministers of modern churches, from the oldest to the newest, have repudiated the idea of present revelation, and in their creeds have declared that there is not, and will not be any such thing under any circumstances. They have established the theory that the books of the Old and the New Testaments "contain all things necessary to salvation, and nothing more is to be added to them by revelations of the Spirit or the teachings of men." Thus the "Christian" world has been hindered from "going back to the beginning" and obtaining the only true guide to the Truth as it comes direct from Deity.

The Church which Jesus Christ established "in the beginning" of His new era was led, as God's Church always was, by revelation and authority from Him at the time. Its members had the benefit of former scripture for profit and comfort and learning and

comparison, but they had also living apostles and prophets and other Church officers who spoke with authority and by the power of the Holy Ghost, which made their teachings equal as to the Truth and superior as a guide for that period to the written word given aforetime. Christ placed those authorities in the Church "for the perfecting of the Saints" as well as "for the work of the ministry," and they were necessary "until all should come to the unity of the faith, and to the *knowledge* of the Son of God." The written word was not equal to that task. It required present inspiration and divine authority for its accomplishment.

What the world, or even the Church, if it survived after that revelation and authority had departed, became without them is seen in modern Christendom. The substance gone, shadows and phantoms have taken its place, and as those apostles predicted, heresies were introduced after their departure; people have gone away from the "sure word of prophecy and have turned unto fables"; men are "ever learning but never able to come to a *knowledge* of the truth; they have a form of godliness but deny the power thereof"; and opinions and speculations, human learning and vain philosophy, and the dead letter of old-time writings interpreted in various ways, according to differing schools, divide mankind and have brought about the condition of which thinking men complain. How is it to be remedied? Is it always to remain with perpetual continuity and increase? God forbid! And it is only He who can bring about the needful change.

Let His holy name be praised He has commenced the great work! He has opened a new dispensation. He has spoken again from the heavens. Christ has revealed Himself as the Head of His Church. Once more apostles and prophets and other teachers holding authority from Him bring forth the living word and proclaim that which He gave "in the beginning" of His mortal ministry. They are commissioned of Him and speak by the Holy Ghost. Those who accept the word, repent of sin and are baptized by immersion for the remission of their sins, receive through the laying on of hands that divine Spirit and a knowledge of the truth as it is in Christ Jesus. For them there are no more "shadows and phantoms devised by men," but the living light and the "sure word of prophecy." They know for themselves that they are in the one way of life. Doubt has fled from their souls, certainty has taken its place. The gifts of the Spirit afford them joy and comfort. Divine authority makes an end of human controversies. The "unity of the faith and the knowledge of the Son of God" have been realized in their experience. They are "no longer tossed to and fro and carried about with every wind of doctrine." That which was "from the beginning" is theirs. Let all the world give heed, turn from the creeds and notions of men and come to the light of the Lord revealed from on high in these the latter days!

C. W. P.

JONAH'S WHALE PROBLEM SOLVED.

SCIENCE has come to the rescue of Jonah. Science and the higher criticism have been severely denounced by those who pin their faith to a literal reading of the Bible, but now science comes forward in the person of Prof. Paul Haupt, of the Johns Hopkins University, to prove that the much-debated Bible narrative was right.

The story of Jonah and the whale has always been one of the favorite subjects of those who would like to prove that the Bible stories were myths. They have pointed out that there are no whales in the Mediterranean, and never have been, and that the whale's gullet was so small it could not swallow a potato, much less a man. Professor Haupt presents conclusive evidence of the presence of whales in the Mediterranean in Jonah's time, and also of their ability to swallow the prophet whole.

More important still, he shows that a whale was the only vehicle Jonah could have employed in those times to travel in three days from Joppa, where he was thrown overboard, to Alexandretta, where he was cast ashore.

It would have taken two weeks for such a journey to have been performed by traveling overland on horseback. A ship would have taken longer than three days to have made the voyage from Joppa to Alexandretta, because at that time ships sailed only in the daytime, always casting anchor at night.

This is what Professor Paul Haupt says: Four years ago I remarked that a competent archæologist must have more than a bowing acquaintance with all branches of science. His philological equipments enables him merely to read the records of the past; but even the translation of an ordinary historical text presupposes a large amount of knowledge, not only of philology, history, chronology, geography, ethnology, but also zoology, botany and mineralogy.

I pointed out some conclusions I had reached on the basis of mineralogical considerations, with regard to two important problems in archæology—King Solomon's mines and Alexander the Great's expedition to the east.

Acting on the same basis, I have reached other conclusions concerning another zoological problem, namely, Jonah's whale. We all know Jonah, the prophet, was commanded to go to the east to preach repentance in Nineveh, but he boarded a vessel at Joppa and tried to go west instead, to Tarshish, in southern Spain. The Bible tells us he was thrown overboard and swallowed by a whale, which vomited him out again after three days and three nights, alive and well. It has been repeatedly pointed out that a whale could not swallow a man, and that if it did, no man can live for three days inside of such an animal.

George A. Smith prefixes to his remarks on the Book of Jonah in

the "Expositor's Bible" the statement: "And this is the tragedy of the Book of Jonah, that a book which is made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connection with a whale."

The original text speaks only for a great fish. The popular conception that Jonah was swallowed by a whale is based on Matthew 12:40. Jesus says: "An evil generation seeketh after a sign: and there shall be no sign given to it but the sign of the Prophet Jonah. For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and behold a greater than Jonah is here."

The Greek text of Matthew 12, 40 refers to a sea monster, which is not necessarily a whale. Certain expositors have declared that the whale referred to was the name of a ship that picked up Jonah, or the name of an inn on the seashore.

Orthodox theologians who defend the historical character of the Book of Jonah generally suppose that the great fish which swallowed Jonah was a shark. Sharks exist in the Mediterranean large enough to swallow a man whole. Professor Post of the American College, Beirut, Syria, saw a shark there twenty feet long, and they sometimes attain a length of thirty feet. Sharks may swallow men and even horses and other large animals whole.

In certain theological commentaries we find the remarkable statement that in 1758 a sailor fell overboard and was swallowed by a shark. The captain commanded his men to train a gun upon the shark, and the monster was hit by a cannon ball. The shark vomited the sailor, who was picked up by a boat. He had hardly suffered any injury. We must remember, however, that all that happened in 1758. I personally did not see it.

Against the traditional story in the Bible the objection is often raised that there are no whales in the Mediterranean, and that the gullet of a whale is not large enough to admit a man. Now there is no doubt of the existence of whales in the Meditterranean. Large parts of the skeletons of two whales are preserved in the museum of the Syrian Protestant College at Beirut. One of the animals was cast up on the shore near Tyre, not far from the traditional site of the ejection of Jonah. The other drifted ashore at Beirut itself.

The gullet of a right whale would not admit a man, it is true; but the sperm whale has a gullet quite large enough to swallow a man. Sperm whales are found in the Mediterranean. In the cuneiform annals of Assur-nacir-pal, who reigned over Assyria 885-860 B.C., it is stated that his royal predecessor, Taglathpileser I., who resigned about 1,100 B.C., boarded Phœnician ships at Arvad, near the northeast of the Mediterranean, and slew a physeter, or blower, with ivory teeth; in other words, a sperm

whale. The scientific name of the sperm whale is physeter, which in Greek means blower. The blower slain by the ancient Assyrian king must have been a sperm whale, because in another passage of the cuneiform annals of Assur-nacir-pal we find that this Assyrian king received as tribute from Tyre and other places on the Phœnician coast, ivory teeth of the blower, the creature of the sea. The sperm whale has on each side of the lower jaw from twenty to twenty-five teeth, consisting of the finest ivory. They are about five or six inches long, and project about two inches from the gum.

The giant sperm whale attains a length of about one hundred feet, with a girth of forty feet. The Arabic name of the sperm whale is ambar, which means passing through the water. Ambar is also the name of the fragment substance which we call ambergris, or gray amber, in distinction from yellow amber or French amber. Ambergris is the morbid concretion from the alimentary tract of the sperm whale, like the bezoar found in the stomach and intestines of certain animals, especially the wild goat, known as the bezoar goat. In the Ethiopic Bible the name ambar is used for the great fish which swallowed Jonah.

In the new *Lutheran Church Gazette* of 1895, page 306, it is reported that a whale hunter, James Bradley, was in February, 1891, swallowed by a whale, and on the following day he was taken alive out of its stomach. He lay in a swoon in the belly of the whale. The sailors had much difficulty in restoring him to consciousness. It was not till after three months' nursing that James Bradley recovered his reason.

The sea monster which swallowed Jonah corresponds somewhat to the wonderful creatures in the "Arabian Nights," which transport men from one place to another in an incredibly short time. We must assume that the whale swallowed Jonah near Joppa and cast him ashore at Alexandretta.

Now, from the northeast end of the Mediterranean it was easier for Jonah to proceed to Nineveh, especially if he went down the Tigris, than it would have been to return to Jerusalem. The whale could swim from Joppa to Alexandretta in three days and three nights. If Jonah had traveled overland on horseback it would have taken him more than two weeks. The trip from Joppa to Haift, which represents but one-sixth of the entire distance from Joppa to Jerusalem or to Alexandretta, requires from two to three days.

Pliny says of the physeter, the sperm whale, that it is the largest animal in the Galic ocean, the Bay of Biscay. It raises itself an enormous pillar, towering above the sails of the vessels and spouting a flood of water. Sperm whales often do raise their enormous square heads above the water. The head of a giant sperm whale is sometimes more than thirty feet in length.—*Chicago Record-Herald.*

"OLD FOLKS DAY" AT LAGOON.

THROUGH the kindnes of Mr. Simon Bamberger of Salt Lake City, fifteen hundred old people of Salt Lake City and Davis County, Utah, enjoyed a splendid outing at Mr. Bamberger's beautiful resort, "Lagoon" on the 25th ult. The pavilion was very tastefully decorated for the occasion with gay colored streamers, and the long tables were adorned with roses and carnations, with sprays of green. Fully eight hundred sat down to the first table, and it required three such sittings to accommodate the crowd. A host of beautiful girls and young women, all dressed in white, moved about showing every attention to Mr. Bamberger's honored guests, and the smiles which lit up the countenances of the aged men and women showed that their hearts were touched with the kindness shown them. In addition to the dinner which was served a program was rendered for the entertainment of the guests. Prominent among the numbers was a solo, "America," by Mrs. Rachael Whipple of Salt Lake City. Mrs. Whipple is ninety years of age, but she sang the national hymn in a clear voice and without once missing the key of the music. Her effort was rewarded by loud applause. Solos were rendered by Apostle Heber J. Grant, Miss Agnes Olsen Thomas of this city, and Miss Streeper of Centerville. Recitations were given by J. D. Grant, Jr., and Eli H. Pearce. George B. Margetts and Sid Clawson, old favorites with the old people, caused great amusement with their stage witticisms. Addresses were made by Simon Bamberger, Joseph H. Grant and John R. Winder, and an original toast to the old folks, voicing in sincerity and affection the love held for them, was given by Orson Jenson. Through all the addresses made there was a tone of reverence and love for the aged, and the sentiments expressed caused many a tear of gratitude to trickle down the cheeks of the venerable guests.

Among the number were several who have passed the ninety-year mark. There was Margaret Hart who was born in Scotland January 13th, 1813; Nathan Tanner, who was born in New York State at about the same time; Miriam Chase aged ninety-four; "Uncle" Manning, the aged negro who waited on the Prophet Joseph Smith. Samuel Bryson of Bountiful, aged ninety-two; Elizabeth Babbitt, who was born in 1817. The oldest person on the grounds was Mrs. Ann Marsh, aged ninety-six. Mrs. Marsh was born in England November 4th, 1811. An interesting veteran present was W. R. Rice of Farmington, one of the original pioneers, and the man who threshed the first bushel of wheat in Utah. Cash prizes were awarded to the three oldest men and the three oldest women.

"FOR as a ship without a rudder is tossed to and fro with the waves, so the man that is negligent is many ways tempted."

FROM THE MISSION FIELD.

Releases.—The following Elders are honorably released to return home July 17th, per s.s. *Republic*: Alvin F. Smith, London; Ambrose Hibbert, Manchester conference.

Sunday School Social.—For the benefit of the Sunday school of the Loughboro branch, a very successful tea and social was held July 6th, at the Congregational Hall. About seventy persons were present, including a large number of Saints and friends from the Leicester branch, also President Thomas O. King and sixteen traveling Elders of the Nottingham conference. After refreshments had been served, a choice program consisting of vocal and instrumental music, recitations, etc., was rendered. The Sunday School and other meetings in Loughboro are well attended by Saints and friends, and the Lord is blessing His people there.

Successful Social at Gainsboro.—A most successful and enjoyable social was given Friday evening, July 5th, 1907, by the Gainsboro branch of the Grimsby conference, at which about ninety persons were present, two-thirds being investigators and friends. A splendid program of vocal and instrumental music, interspersed with games of various kinds, was successfully carried out, and delicious refreshments served by the sisters. President Brigham A. Seare was present, and remained over to address the regular Sunday evening meeting, at which there was a most gratifying increase in attendance of friends and investigators, many of whom expressed themselves as being much impressed with our doctrines. "We feel greatly encouraged," write Elders Stoker and Rose, "by the increased interest in the work in this part, and look forward to a substantial addition to our numbers in the immediate future."

Baptisms.—A baptismal service was held at the Sneiton Baths, Nottingham, on Saturday, June 29th, 1907, when three converts were baptized by Elders Thomas O. King and Thomas Martin.

Elder J. Wilford Booth, writing from Aleppo, Syria, Turkey, June 24th last, reports that five persons were baptized into the Church at Aintab, Syria, in the early part of June. The ordinance was administered by Elder S. Burton Newman.

President David L. Murdoch reports the addition of five more members to the Glasgow branch. They received the ordinance of baptism in Kinning Park Public Baths, on the 7th inst., President Murdoch officiating. The new members were confirmed at the fast meeting immediately following the baptismal service. President Murdoch says that the prospects in Glasgow are very bright.

On Wednesday evening, June 26th, a baptismal service was held in the Public Baths, Preston. Elder Le Roy Rees administered the ordinance of baptism to four candidates, three from the Lancaster branch and one from the Preston branch.

FAITH AND HOPE.

O don't be sorrowful darling!
O don't be sorrowful, pray;
For, taking the year together, my dear,
There isn't more night than day.
It's rainy weather, my loved one;
Time's wheels they heavily run;
But, taking the year together, my dear,
There isn't more cloud than sun.

We're old folks now, companion—
Our heads they are growing gray;
But, taking the year all round, my dear,
You will always find the May.
We've had our May, my darling,
And our roses long ago;
And the time of the year is come, my dear.
For the long dark nights and the snow.

But God is God, my faithful,
Of night as well as of day;
And we feel and know that we can go
Wherever he leads the way.
Aye, God of night, my darling!
Of the night of death so grim;
And the gate that from life leads out, good wife,
Is the gate that leads to him.

REMBRANDT PEALE.

DIED.

DIXON.—On Sunday, June 23rd, 1907, Mrs. Mary S. Dixon of the Third ward, Ogden, Utah, U.S.A., from general debility, after several months' illness. Mrs. Dixon was born in Hull, England, October 3rd, 1851, and went to Utah at an early age and married Henry A. Dixon, since deceased, Salt Lake City. Mrs. Dixon was a devoted wife and mother and a faithful Latter-day Saint. She leaves six children and six grandchildren. The funeral was held on Tuesday, 25th ult, in the Third ward meeting house, Ogden.

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